1: Dube 5-5 (1951-52) 1955 AW17 Telugu AW17

groups of the village and of individuals within these sub-groups. There is nothing remarkable or even particularly original in the factors he recognizes, but their application to the data in context is illuminating. It is the same with the identification of the new set of influences which, according to the author, are to-day playing upon the community. Whether the list is complete or not, it serves to explain much that has happened in the recent past and acts as a guide, or at least a hypothesis, to predict some future developments.

Dr. Dube's book has still another attribute which will intrigue many readers. He is not only interested in principles or factors which will illuminate specific aspects of the culture, but he is searching for abstractions of a higher level, integrating ideas which characterize and colour the entire culture. This quest is particularly marked in the concluding pages where 'the adjustment of the individual to the universe . . . peaceful adjustment and adaptation to the laws that control the universe,' and the tendency 'to view everything as hierarchically structured' are singled out as fundamental drives in the thought and activities of the group. The interest in discovering the kind and number of unifying and harmonizing principles which can be identified for any culture is strong to-day, and Dr. Dube's views of the binding forces in Indian culture and the effect of contemporary events upon them should receive close attention.

In the 'boiling down' of a large body of data to book size, it is often the sad fact that the vital essence is boiled off and a flavourless brew is left. Dr. Dube has off-set this necessity for general statement and summary by introducing source material and case material at strategic intervals. In this way, we are constantly reminded that even the statistics point to the joys and sorrows, triumphs and defeats of very real people and very vivid personalities.

The volume has one other characteristic which deserves attention. The data which have gone into it are the product of group research. It is, in fact, one of the first examples of what can be accomplished through a group, inter-disciplinary approach. More than eighteen staff members and students of Osmania University gathered the material under Dr. Dube's direction. Six faculties of the university were represented in the effort. Much of the material which the natural scientists collected is technical

1: Dube E-5 (1951-52) 1955 AW17 Telugu AW17

FOREWORD

123 and specialized and will appear separately under appropriate auspices. But, because of this field method, Dr. Dube had excellent technical advice and solid material at his command in dealing with matters of agriculture, health, and nutrition—subjects which the social scientist may often have reason to touch upon with diffidence. Consequently, the book has a ring of authority which might be hard to achieve at points without this kind of collaboration. Group research is expensive, and it is not always easy to bring and keep together in amicable work relations specialists with different but highly-cherished vocabularies. There have been those who, not without reason, have questioned the whole business. Dr. Dube's book does much to dispel doubt and raise hope. He and his associates are to be congratulated.

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1: Dube E-5 (1951-52) 1955 AW17 Telugu AW17

121 arising in their respective fields, and were to help in doing specific investigations which were assigned to them from time to time. I had the privilege of directing both the research and the social service programme, and while the units were left free to a considerable extent in their respective welfare work, I was associated with the planning, direction and conduct of the research itself at
121 every stage. The inter-faculty teams worked in the village for two
114 summer vacations—extending to twenty weeks—and the anthropological unit remained in touch with the village for a whole year. At various stages the larger team included three women members —a doctor, a sociologist belonging to the Muslim community for work among the *purdah*-observing Muslim women, and an American lady, with training in psychology and anthropology, who was a 'guest' member of the team. The anthropology unit consisted of five members, each with post-graduate training in anthropology, four of whom spoke the regional language of the village and had spent many years in the countryside of the Telangana area of Hyderabad. Three of these members had previous training in practical field-work. As they were all Hindus by birth, we had further to seek the help of a woman lecturer trained in sociology for work among the Muslim women.

123 To begin with, the response of the village people was rather
609 cold. For a short while we were regarded as missionaries; then as government agents brought into the village for organizing anti-communist propaganda. Some high-caste Hindus thought that we were there to instigate the low-caste untouchables to revolt against them. But our resources, especially our tents, crockery and cooks and buses, impressed them. The co-operation of highly placed officials rehabilitated us in the eyes of the village folk, and many of them who went to the city and made enquiries about us from educated relations returned to the village satisfied about our credentials. But more than all this, the excellent work of the Medical unit established rapport with the community, and the sympathetic welfare activities of the Agriculture, Veterinary and Education units further helped us to establish more intimate contacts with the people. They were benefiting by our presence: in the first two months 390 cases were treated by the Medical unit; several useful demonstrations were given by the Agriculture and Veterinary units, who also distributed vegetable seeds, plants of fruit-bearing trees and modern chemical fertilizers. The adult

1: Dube E-5 (1951-52) 1955 AW17 Telugu AW17

education centre attracted many people from the village; both the library and cultural programmes became popular. The Engineering unit dug soakpits in the village, improved the village well and constructed several model smokeless ovens. This changed the attitude of the people considerably. To begin with the investigators making anthropological enquiry were regarded as a nuisance; now they were tolerated as inquisitive but friendly outsiders. In a few days there was a change for the better. We had never talked politics or religion, there was no propaganda or attempt at reform and no superiority of city-ways and sneering at the rustic ways of the village people in our attitude. Indifference turned into warmth and friendship, and at this point we intensified our anthropological investigations. At first a general sociological census of the community was taken, and later investigations of specific problems were started. A sample of 120 families representing different castes and levels of income, education and urban contacts was selected for intensive investigations. Episodic and topical life-histories were recorded from 80 people, besides 11 full biographies. This was done in a series of free-association interviews, which were controlled only in the final stages. Besides this the established method of participant observation and the usual techniques of anthropological enquiry were also used. The life-histories provide most of the material on inter-personal relations and attitudes, much of which has been translated in this book from the actual words of the informants. All the available village records were carefully studied, and as far as possible all the material collected was carefully checked. The research reports by other units on topics assigned to them—such as the medical examination of 1,200 people, a diet and nutritional survey, a survey of village agriculture and its problems, a survey of animal care and health—were carefully studied at the time of the preparation of this report and used at appropriate places; but most of them will be published, it is hoped, independently in professional journals.

My aim in this book has been to give a clear and intimate picture of some aspects of life in one Indian village. As the book is likely to be used by social anthropologists and sociologists as well as by others, I have endeavoured to keep my presentation fairly general. As our project had received considerable publicity in the Indian press we could not hide the identity of the village in a pseudonym. This in its turn has created several problems in the